The Difference

Reg. No. B3092

HARIJAN

(FOUNDED BY MAHATMA GANDHI)

Editor: K. G. MASHRUWALA

VOL. XIII. No. 14 AHMEDABAD — SUNDAY, JUNE 5, 1949 TWO ANNAS

BASIC AND PSEUDO-BASIC EDUCATION

II

[The following columns show the principal differences between the Wardha and the C. A. B. schemes.]

WARDHA SCHEME [Dr. Zakir Hussein Committee Report]	CENTRAL ADVISORY BOARD SCHEME [Sargent Committee Report]
1. The Wardha Scheme always and everywhere has laid down 'some craft' and 'productive work' as the *medium of education* and not as an additional subject, the value of the articles produced being sufficient to cover at least a major portion of its running expenses not merely incidentally, but also as an important and integral test of efficiency. *Vide* Zakir Hussein Report: *P. 8*: The basic idea of this scheme is that education if sound in its principles should be imparted through some craft or productive work which should provide the nucleus of all other instruction provided in the school. *P. 10*: Greater concreteness and reality can be given to the knowledge acquired by children by making some significant craft the basis of education. Two necessary conditions: (1) The craft should be rich in educative possibilities. (2) Productive work should not only form a part of the school curriculum—its craft side — but should also inspire the method of teaching all other subjects. *P. 13*: "... This good education will also incidentally cover the major portion of its running expenses." *P. 14*: Apart from its financial implications we are of opinion that a measurable check will be useful in ensuring thoroughness and efficiency in teaching and in the work of the students.	1. Activity principle — preferably it may take the form of craft or a productive craft but it is not an inalienable precondition as in the Wardha Basic Education Scheme. Production is not given any weight. *Vide* Central Advisory Board Report: *P. 10* (a): *Recommendation* No. 6 — The Wardha Scheme of Basic Education is in full agreement with the recommendations made in the Wood Abbott Report so far as the principle of learning by doing is concerned. This activity should be of many kinds in the lower classes and later should lead to a basic craft — the produce from which should be saleable and the proceeds applied to the upkeep of the school.
2. Craft, social environment and physical environment will be centres for correlation and will be closely related to life. *Vide* Zakir Hussein Report: *P. 50*: "... All teaching should be carried on through concrete life situations relating to craft or to social and physical environment ..."	2. Craft, social environment and physical environment are not to be the centres or media of instruction as laid down in the Wardha Scheme but they will be important subjects and correlation should be aimed at as much as possible.
3. No English in the first seven years.	3. Introduction of English in the sixth or the fifth year — compulsory in Secondary Schools and optional in Senior Basic Schools. *Vide* C. A. B. Report: *P. 8*: Nor are they (Board) satisfied as to the desirability of introducing it at the Senior Basic stage but they recognize that there may be a strong public demand for it in certain areas and they feel that the final decision in this case must be left in the hands of the Provincial Edu-

4. A common course of seven years for all children — no selection at 11 — selection only after seven or eight years of school.

Vide Zakir Hussein Report :

P. 57 : " This (seven year's scheme) is a scheme of universal and compulsory basic education for all children to be followed in due course by higher education for those who are qualified to receive it."

5. The bifurcation or specialization may not be desirable before 13 when the ability and aptitude are more pronounced and recognizable.

Vide Zakir Hussein Report, *page* 57, quotation above.

cation Department. (Second Basic Committee's recommendation).

P. 11 : *Recommendation* No. 13 — English should not be introduced as an optional subject in *basic* schools. (First Basic Committee's recommendation) .

4. A parallel system of admission to Secondary instruction in the three upper Primary standards.

Vide C. A. B. Report:

P. 10 : *Recommendation* No 3 — Diversion of students from the *basic* school to other kinds of schools should be allowed after the 5th class or about the age of 11.

P. 7 : *Basic* Education while preserving its essential unit will consist of two stages — the Junior (or Primary) stage covering a period of five years and the Senior (or Middle) stage covering three years.

P. 15 : Any reorganization of the High School system therefore should treat High Schools as distinct units differing in outlook and objective from the ordinary Senior Basic Schools in which most children will complete their fulltime education. . . .

P. 21: 50% of the pupils will have to be provided with free places or total or partial remission of fees.

5. Children on the completion of the fifth class of the Junior Basic Schools be diverted either to Senior Basic or to High Schools according to their abilities, aptitudes and general promise.

Vide C. A. B. Report:

The following are the conditions of bifurcation to ensure that deserving children of poor parents are not denied Secondary Education :

(a) A selection test at the end of the Junior Basic School — 5 years.

" The High School course will cover the middle stages " for the selected children. Primary departments should be regarded as entirely distinct units and organized accordingly.

(b) Only those who are found fit in the test will be eligible for admission to Secondary Schools.

P. 15 : *High School Education* — The chief purpose of higher education is to form an elite not for its own sake but for that of society — hence the selective principle by which children should be picked out for higher education on completion of the Junior Basic stage is of the greatest importance. At present admission to High Schools is mainly determined whether parents or guardians are in a position to pay the fees.

(c) 50% free-studentships for children poor but eligible.

If pupils are to be admitted by selection only, those without the necessary financial resources will have to be provided with free places and in many cases with maintenance allowances as well.

Facilities will have to be provided for the transfer of suitable children from the Senior Basic to the High Schools at some later stage, particularly where they show signs of later development.

	(d) Children who are not thus selected will pay full cost fees to the schools if they want to join Secondary Schools — Government will not give any grant on these children. Parents of children who fail to reach the standard, may continue the study of their children provided they "are required to pay the *whole cost* of the education provided". (e) For children who develop later, some arrangement for selection and easy transfer at the end of the Upper Primary Course will be made so that these children also get the full benefit of equal opportunity. Special arrangements should be made in these schools for assimilating pupils who decide to continue their education after completing the full course in the *basic* school, i. e. after reaching the 8th class.
6. Character building and attitude towards life is a most essential and integral part of the system.	6. The emphasis on the attitude towards life, on manual work, etc. is not there.
7. This system is based entirely on educational principles which find a different expression and application as related to Indian conditions.	7. The system is wholly the English system of education in its outlook, principles, contents and structure.

Corrections

(1) In the *Harijan* of 22-5-'49, page 90, column 2, line 26, for *saction* read *section*; page 91, column 1, line 14 from bottom for *and* read *or*; page 90, column 1, for line 15 from bottom read *on taking office that he had ceased to be a party man.*

(2) In the *Harijan* of 29-5-'49 on page 97 under sub-title *Recent recommendations etc.* read the first sentence as follows: *The recent recommendations of the Central Advisory Board adhere to the old recommendations without any change, except that while the provisions and safeguards recommended by the Sargent Report ensured some opportunity to the children of the poor and those who mature later find no place as yet in the present one.*

SUGAR-COATED FOOD SHORTAGE

Palm *gur* industry has not yet been given its due place. We are still relying on mainly sugar-cane for our sugar need. The profit incentive of the sugar manufacturers is making their demand on our land progressively increasing. Every year more and more cereal producing fields are being swallowed by sugar-cane production as will be evident from the following index figures calculated with 1938-39 yield as 100:

1938-39	...	100
1940-41	...	113
1943-44	...	114
1947-48	...	118

At present about 40 lakh acres of land, 60% of which is under irrigation, is occupied by sugar-cane in India. If a firm stand is not taken against it, this acreage will still tend to increase because the sugar manufacturers are not satisfied with the ten thousand tons production they had last year and have put the target for 49-50 as sixteen thousand tons.

What a tremendous adverse effect this commercial crop makes on the food front of our country can be well judged. As a matter of fact, sugar-cane growing for sugar is a wrong policy. The following extract from the observations made at the Congress of Giessen by Dr. J. E. D.Vry, a scientist who studied palm *gur* industry in Java, should be an eye-opener. He contends:

> "The preparation of sugar from palms is the only rational mode of obtaining sugar in the future", the reason being, "Sugar by itself being composed, in a state of purity, of Carbon, Hydrogen and Oxygen does not take anything from the soil, but the plants now mainly cultivated for extracting sugar, viz. the Beta Vulgaris and the Saccharum Officinarum, require for their development a great amount of substance from the soil in which they grow, whence it follows that their culture exhausts the soil. But this is not the only evil; what is worse is, that the space now occupied by beet root in Europe and by sugar-cane between the tropics might and ought to serve for the culture of wheat or of forage in Europe and for rice in the tropic. Considering the increase of population, the time is not far distant when it will be absolutely necessary to devote to the culture of wheat or rice the lands now employed for beet root or cane. While the cane and beet root require soil fit for cereals, the orenga palm prospers on soils entirely unfit for their culture, so unfit, indeed, that one might try in vain to grow on them rice or cereals. According to my average, a field of 3/4 acres planted with palm trees, should produce yearly 2400 kilograms (roughly 60 mds.) of sugar in a soil quite unfit for any other kind of culture."

Is it not a travesty that out of the estimated five crores palms that can supply us with sugar hardly one fifth are being utilized? The palms are waiting!

DEVENDRAKUMAR GUPTA

HARIJAN

June 5 1949

THE DIFFERENCE

"The Government of India as well as some Provincial Governments have waged a war against the Communists. Though one may not see eye to eye with them on some matters, particularly violence, one must accept their principles for the total destruction of Capitalism and the establishment of economic equality amongst men, and sympathize with them, impelled as they are by a purpose purely humanitarian. They are trying to mend a system based on Satanic greed in the order economic, and the total subjection of whole masses of men and women and children in the order social. Is not that also the ideal of *Sarvodaya*? Is it not one's sacred duty to spread the above ideas non-violently as opportunity offers?"

The question itself provides the answer. It shows that the difference between Communism and *Sarvodaya* is not in the ends but in the means. Gandhiji himself more than once declared that he was a Communist *minus* their violence. The latter difference he expressed in positive language by saying that he did not propagate *samyavada* (the theory or ideology of Communism) but *samyadharma* (the practice or duty of equality). His endeavour till the end of his life was to practise this *dharma*. He tried to identify himself with the humblest section of Indians. He was born in a family which for some generations had practised administration and politics as a career. Though he could not escape fulfilling that destiny, he did not take to it as such but went in for the one next to it — namely, law. He read Ruskin, and discovered that even if he practised law, he was not justified in making it a means of amassing wealth for himself. So he deprived himself of all private property. He read Tolstoy and the *Gita* and came to the conclusion that law was not a 'productive' occupation, and that he must earn his livelihood by producing something by his own physical labour. And so from law he turned to land, and described himself a *kisan*. An agriculturist, however, owns some property, and has a superior social and economic status to that of artisans. So he became a weaver. But a weaver is far better off than a land labourer and he, too, far too higher than a *bhangi*, who has no implements, no technical skill, no knowledge and no status in society. And so Gandhiji called himself a *bhangi*, tried to live amongst them, befriend them, and raise the condition of this humble brotherhood of his.

The more he practised equality, the more he realized how difficult it is to live by it. He could not say that he had succeeded in doing so. And so, while he steadily endeavoured to reach that goal as much as he could, he did not find it in his heart to feel angry towards those who took for granted exploitation and inequality in economic and social conditions in the same way as we take for granted the exploitation of the cow and the bullock and the inequality of status between these animals and ourselves. Humanitarian treatment and better exploitation of these animals (from the point of view of man's comforts) is all that we aim at through our *goseva* and cattle-breeding activities. So too, man, brought up for centuries in an environment of private property, inequal social groupings and the like, takes the existence of the rich and the poor, the high and the low as so many realities to be taken without questioning. It is only during the last 30 or 40 years that the basis of this assumption has been questioned in India. And though the assumption has been considerably weakened in the brain, in the heart the capitalist idea is imbedded in the poorest citizen of the country. Everyone, if he can, wants some day to be a land-holder or a capitalist and to create conditions in which he will not have to work for his daily food — at any rate, not do physical work. It is the aspiration to get an opportunity to lead a comfortable and physically non-laborious life which on the one hand reconciles people to inequalities of life and status, and on the other hand to feel jealous of those who have preceded them in this aspiration. Since none of them believes in simple, hard, laborious life, though one is called a Capitalist and the other a Communist, both are but rival claimants for the same *gadi* of ease and comfort. The fact that labourers on strike are easily led into acts of sabotage shows that they hate the machine to which they are yoked. An angry bullock would do the same thing with the yoke to which it is joined. As he hates the hard work on the machine, he destroys in a fit of passion, at the instigation of angry leaders, the very thing which will produce his bread when the strike is over. In doing so, he kills or disables men, women and children in the same way as in a total war. There is no regard for life — let alone property — even of the perfectly innocent and probably belonging to the same class as himself. He actually practises barbarities and yet declares that "he is impelled by a purpose purely humanitarian." As long as man regards comforts and freedom from work as boons of life, he will not escape resorting to violence to achieve his end.

If non-violence and bread-labour are accepted as inseparable part of the Communist movement, there can be no reason for a quarrel with it. If it accepts these faithfully as an article of creed, and if still Government were to wage war against it simply with a view to suppress a rival party, the Communists will find themselves supported by all but the immediately affected interests. As it is, it is one violence pitted against another to the detriment of human lives and the wealth of the country. The fallacy common to Capitalism, Communism and, indeed, all ideologies which allow the use of violence in their scheme, consists in the baseless

assumption that grave wrongs may be perpetrated in the present, if a bright future is expected.

If those who sympathize with Communist activities can convert them to non-violence, they will indeed have rendered a great service not only to India but to the whole world. Gandhiji by his technique of non-violent resistance to evil succeeded in making many a terrorist renounce violence. He appreciated their patriotism, but could not sympathize with their terrorism. In the same way, sympathy for Communism must lead us to seek appropriate non-violent methods of bringing about these changes in the social and economic order, which the Communists want to effect through violence.

Wardha, 26-5-'49 K. G. MASHRUWALA

BEDIAS

During my tour in Bundelkhand (Vindhya Pradesh), I came to Bijawar, a town of about 10,000 population on the morning of the 1st May. After going round the streets inhabited by Sweepers, Basors, Chamars and after inspecting a Harijan lower primary school, my party was taken to a street inhabited by a caste known as Bedias. This caste is not very numerous and is to be found at a few places on this side. This street has 18 families consisting of 21 men, 34 women, 8 boys and 10 girls, total 73.

During my visit to the locality of Sweepers, Chamars, Basors, etc., I had no difficulty in getting information about their ways of living, their profession, their wages and their social condition. But in this locality it took some time to gather together the men and the women of the locality. The women were the first to come and the men could be gathered with a little difficulty. The first question put to the 8 or 10 men after they had assembled was about their profession. We were first told that they cultivated the lands given to them by the State but this proved to be incorrect. They said that they had no land to cultivate and the one field including a well that was given to one of them has passed off from their hands to the *jagirdar* of the village. A young woman then brought forward a Government stamped paper which proved to be a lease of land given to her old father who was present. But this land too was taken away from the family by the *jagirdar*.

I soon received the more correct answer about the profession, when an old man told the party very frankly that besides ordinary labour, "We are living upon the money earned by our sisters and daughters" — meaning thereby by prostitution. The want of ordinary modesty common among women of other classes and their boldness showed that the women were more forward and advanced than the men. They were the spokesmen of the small gathering. When we pressed upon the gathering that the profession that the caste was following should be left by them in favour of more decent manual work, the young lady who was in the possession of the lease of land, related to us her story. She said in a complaining mood that though she had proposed some time back to marry a willing brahman, the matter was reported to the police and the *thanedar* (Sub-Inspector of Police) did not approve of the marriage and banned it. "I was willing to marry and lead an honest domestic life but I was not allowed to do so by the almighty police department." She added, "there are many others like myself who are willing to lead a settled life but we are unable to do so for no fault of ours. We are compelled to lead the life we are traditionally living. If you enable us to get settled in life and give our menfolk some lands to cultivate and earn their living from the same, we are ready to live like other people of the society."

Our local friends, officials and non-officials, said very frankly that this was the first time that they came across this caste and its degraded social condition. They said, "We are doing our routine work of courts and offices — of Congress and Praja Mandal, and of holding conferences and organizing agitations, but we never knew this problem, which exists in our own locality and is no doubt a disgrace to the society of which the Bedias form a part."

Out of the 34 women about 25 lived as prostitutes. Will not social servants take up the work of reforming these women? There is a class of such women in Karnatak, going by the name of Devadasis. Shri Kaka Karkhanis, one of our senior and seasoned Harijan workers, undertook some years back to educate such Devadasi girls and also admitted them into ordinary Harijan girls' hostel in the city of Bijapur, Bombay Province. He has been successful in educating and sending forth in the world as honourable women 10 girls since 1938 and some of them are school teachers.

Delhi, 9-5-'49 A. V. THAKKAR

[*Note*: I believe this class is to be found in almost every part of at least C. P. and Berar. Their caste names are perhaps different, but their career is the same and for the same reasons as above. Nearly 35 years ago, I came across a woman of this class in a criminal court in Berar. She was a witness and on being asked by the magistrate to give her husband's name, she replied *Paisa* (money). I was shocked and could not understand. Thereupon the magistrate informed me that prostitution was the traditional profession of that caste.

I hope the Police Department will be strictly instructed not to come in the way of their social uplift. — K. G. M.]

BAPU — MY MOTHER

By

Manubehn Gandhi

Price *Re. 0-12-0* Postage etc. *0-2-0*

NAVAJIVAN PUBLISHING HOUSE
Post Box 105, AHMEDABAD

SCIENCE OF HEALTH

[From Shri Vinoba's inaugural speech at the All-India Ayurvedic Conference at Baroda on 10-4-'49.]

Though a believer in Naturopathy, I accepted this invitation without feeling embarrassed. I take it that the followers of *Ayurveda* accept the fundamental principles of Naturopathy, as they must, since the ultimate basis of *Ayurveda* also is the *Vedas*, and the *Vedic* lore is full of references to Naturopathy.

I shall give a few instances. One of them is the well-known *Soma mantra* which is recited every day in the *sandhya* prayers. The *mantra* is in the form of a revelation by *Soma god* to the author of the *mantra*. It says: मे सोमः अब्रवीत् । अप्सु अन्तर्विश्वानि भेषजाः । (Soma said to me: all the medicines are contained in water). This is a great *mantra* on the basis of which a diligent researcher might develop a regular science. In fact an attempt has been made in the West to do so. It is known as Hydropathy.

Another well-known *mantra* is the *Surya mantra*, which is also recited every day at the time of *Surya-namaskara* (salutation to the Sun). We say, हृद्रोगं मम सूर्य हरिमाणं च नाशय । (Oh Surya, cure my heart-disease and the paleness of my skin). This too is indicative of Nature Cure treatment. There is another *mantra*, which I believe is one which may well be addressed by a masseur to his patient at the time of massage. You must remember that several *Vedic mantras* are capable of spiritual as well as material interpretations simultaneously. Perhaps this is one of these. It runs: अयं मे हस्तो भगवान् । अयं मे भगवत्तरः । अयं मे विश्वभेषजः । अयं शिवाभिमर्शनः ॥ (This hand of mine is possessed of good fortune; it is even more than (mere) good fortune; it is my universal medicine; its touch is auspicious). It is meant to create a proper mental attitude in the patient. Of course, it is my conjecture that it refers to massage.

In another hymn of the *Rigveda* there is a comparison between medicines and Nature, and it is suggested that it is Nature which plays the principal part in cure; medicines might simply aid the Nature. This is the *mantra*: इष्कृतिर्नाम वो माता अथो यूयं स्थ निष्कृतिः । (The real giver of health is your mother (Nature); you are only expellers of disease).

These are a few *Vedic* sources, which I have placed before you. I earnestly hope that this Conference will uphold these views.

Coming to the science of medicine proper, I must confess that my study of the subject is not deep. It has remained only a minor subject in my studies. But from what little I have read, I clearly see that although *Ayurveda* discusses drugs in detail, it places more emphasis on *correct living* (पथ्य) than on drugs. I just read the following *shloka* on the walls of this hall:

विनाऽपि भेषजैर्व्याधिः पथ्यादेव विलीयते ।
न तु पथ्यविहीनस्य भेषजानां शतैरपि ॥

(A disease can be cured by correct living alone, even without medicines; but if the living is not correct, even a hundred drugs will not help).

The inference is that all the medicines of the world put together are more than counterbalanced by correct living. This is no commonplace utterance. It shows how greatly the *Ayurveda* respected Nature Cure. *Vaidyas* of the older generation used always to insist upon correct living. They never took leave of a patient without giving him some advice about how he should live and eat. This practice has become rare nowadays and, indeed, doctors (allopaths) not only make no suggestions themselves, but if the patient asks them whether he has to observe any particular rules about diet, they generally say that he could take or drink anything he liked. They seem to think that their medicines are like a talisman needing observance of no other rules of health. Even the patients are trained to this wrong view, so that if a doctor or *vaidya* were to prescribe certain rules about diet, etc., they dislike it. The combined result of this attitude has been that the importance of correct living has been lost sight of. The ideal of the old *vaidya* was that a patient should not only be cured of the disease from which he was suffering but should also be taught the way whereby the disease would not come to him again. That is a wholesome ideal and should be revived. The healer should not think of how his practice would be maintained if his patient did not become ill again. Treating a diseased person is not a profession but an act of duty and service. It should be a matter for joy to the doctor if there was no illness to be cured round about him.

Hence the Indian science of health has very interesting chapters on positive rules of health; such as fasting, vomitting, purging, massaging with oil, enema, nasal douche, stomach cleaning, etc. I think that this is one of the most important parts of *Ayurveda* and should be further developed.

I must caution that in this respect we must not confine ourselves to what has been done in the past but we should advance further. Just as in other departments of science it is the latest work and discovery which are of importance, so too should be in the case of *Ayurveda*. So considered, you will find that *Ayurveda* has an independent field for research work in the sphere of Nature Cure.

Another important section on *Ayurveda* refers to the consideration of seasons in reference to health. Every season has its proper way of life, diet, clothing, etc., and it is aimed that every season must become comfortable to everyone. There is something wrong if a person keeps well in one season and cannot do so in another. It should be possible for one to say with the *Rishi* of the *Samaveda*: वसन्त इन्नु रन्त्यो; ग्रीष्म इन्नु रन्त्यो; वर्षाण्यनु शरदो हेमन्तः शिशिर इन्नु रन्त्यः ॥ (Spring is pleasant; summer is pleasant; the rainy season is pleasant; autumn, cold and snowy seasons are also pleasant). The *Rishi* did not find any season of the year which was not pleasant. This is a branch which also deserves to be further developed. It would be wrong if we entertain the idea that our ancestors had come to the end of research and it remains for us only to study their opinions and take them as final conclusions. No doubt *Ayurveda* was highly developed in the past, but we must have the ambition of developing it further in the future. Modern Western medicine is not complete and that fact is always borne in mind. A great amount of importance is attached of late to dietetics and the food value of every edible substance is determined in terms of

proteins, carbohydrates, vitamins, etc. But analysis of food substances is not the whole thing. There should also be its synthesis, that is, the consideration of every article of food from the point of view of a patient's particular system, the changing climates and other factors of life. This is called in *Ayurveda* सात्म्य (i. e. co-ordination of factors). I shall illustrate my point with an instance. I have read somewhere in a book on Indian medicine that the milk of the cow drawn in the evening is superior to that drawn in the morning. The reason given is व्यायामानिलसेवनात् । that is, inasmuch as the cow is active during the day, moves out in the sun and takes a lot of exercise, the evening milk is superior to the morning milk, because at night the cow is tied up in dark and gets no exercise. In the same way, the qualities of honey should also be investigated from the point of view of the flowers from which the honey is drawn. This is a matter which has been studied to a certain extent, but requires further investigation.

We should bear in mind that there can be no such divisions in science as Indian science or Western science. So in the investigation of *Ayurveda*, we must not close our doors against what has been investigated in the West. What needs to be done is to adapt the findings of the Western science to the conditions prevailing in India. Western methods are rather expensive. It is so even in regard to Naturopathy. Often it has proved to be more costly than treatment by drugs. There should be no reason for that. It shows lack of proper research. I would request this assembly to apply their talents to this work. This would lead to the founding of a Science of Healing *for* India, as distinguished from the one *of* India.

If much of the treatment of disease is effected by Nature Cure, there need be no objection to the use of a few herbal drugs in aid of it. The latter need not be completely tabooed. There is no reason for the taboo; for, ultimately, even food is medicine. But in the use of drugs, the law of Swadeshi has a place. We must first resort to the herbs available round about us. Allopathic medicines are prepared mostly from foreign herbs. Quite naturally so, because the science has been developed abroad and they have used the herbs which were available to them. On the same principle, we must study local herbs and establish its uses. Not only that, I would that every village should have about an acre of land for cultivating some of the most useful medical herbs. Our forest herbs also require to be further studied.

I said herbal drugs might occasionally be used to supplement Nature Cure treatment. I would further add that they should be used in as small a number and measure as possible. The prevailing habit is to mix several drugs together and give large doses. We have much to learn from Homeopathy in this respect. Its speciality consists in its infinitesimal dosage and the selection of a single drug normally. The use of several drugs is harassment to the patient and violence to the herbs. Perhaps, you know the satire of Dnyaneshwara on the 'non-violence' and 'humanitarianism' of doctors. They extract, he has said, the blood of one, the liver of another and marrow of a third animal, the root of one tree, the internal pulp of the trunk of another, the bark of a third one, the leaves of a fourth, the fruit of a fifth one, and the root, branch, leaves and everything of a sixth shrub, and prepare a medicine and think that they have rendered service to life!

While I have freely admitted that there can be no such thing as English Science, German Science and Indian Science, and that we must open-mindedly take what has been investigated with great labour and diligence by the Western nations, I must desire you to resist the temptation of resorting to vivisection, which is so widely prevalent in the West. The body must be preserved but not at the expense of innocent lives. Science does not mean the abandonment of all moral considerations in its development. The great human virtue of respect and compassion for the life of the lower creation must be preserved even at the cost of the human body. It is a limitation which we must prescribe to ourselves in our work.

One more appeal and I have done. You must interest yourselves in the health of the masses and must raise your protest against such unhealthy trades as polished rice, mill-pressed oil, mill-ground flour, *vanaspati*, etc. You must educate the people also in this matter and create public opinion against these trades. For if the people want these things, it is difficult for a democratic government to stop them.

I believe better days are in store for you under popular governments and if you are progressive and alive to your sense of duty, governments will give you full chance for development.

(*Translated from the original in Hindustani*)

Chronological Discrepancies

A few chronological discrepancies relating to Gandhiji's biography have been brought to my notice by Mr. Louis Fischer. I have made enquiries about them and for general information, I mention them below :

1. Date of departure from Bombay to England for studies ought to be 4th Sep. 1888 and not 1887. Gandhiji passed his Bombay Matriculation towards the end of 1887, joined the Samaldas College, Bhavnagar, January to April 1888 (first session) and sailed for England on 4-9-1888. Mr. H. S. L. Polak made enquiries about this matter at my request in England and discovered that "Bapu was admitted as a student (of the Inner Temple) on the 6th November, 1888, was called to the Bar on the 10th June, 1891, and was disbarred on the 10th November, 1922. On inquiry at the London University, I am informed that he matriculated in June, 1890. It looks, therefore, as though he sailed for England in 1888."

2. *Indian Opinion* — Originally founded by Shri Madanjit in 1903, and taken over by Gandhiji completely in 1904. The date mentioned in some places is 1903, and at others 1904. This explanation will clear the doubt.

3. Date of writing *Hind Swaraj* — 22-11-1909 on board the S. S. Kildonan Castle — the mention of 1908 in the reprints of that book is obviously a mistake. Shri Pyarelal says that Gandhiji's attention had been drawn to this and he wanted to correct it, but failed to do it during his life-time.

Wardha 24-5-'49 K. G. M.

GANDHIJI'S INFLUENCE IN CHINA & JAPAN

We (i. e. the writer and his wife) arrived in Shanghai on the 18th (April) and stayed there for two days. We spent six days in Tokyo. . . . The World Buddhist Mission of Shanghai, of which Dr. Zee is the President, invited me and in my speech there, I urged the need for greater cultural association between China and India. I also mentioned about the Sarvodaya Samaj. The idea was liked by them and Dr. Zee has become a member. We were also invited by Dr. Lin, Chairman of the Library of Western Thought, Shanghai, where I gave a short speech. All the people desired that there should be a greater publicity of Gandhian literature in China. . . . (In Japan) we met a large number of Japanese professors and members of the Diet, who exhibited great interest in Gandhian philosophy. There exists in Japan a Gandhi Society since a long time. It has a very large membership. Shri Nakayama, High Priest of Honganji Buddhist Temple, Tokyo, who is a very enthusiastic worker, is the Secretary of the Gandhi Society. A few days after Bapu's death, he undertook a fast for three weeks. They celebrated Gandhiji's First Anniversary on 15th February — the Anniversary Day of Lord Buddha — by keeping Bapu's photo near the idol of Lord Buddha in the Honganji temple, which is the biggest Buddhist temple in Tokyo. Yesterday I gave a lecture in Honganji temple on the *Message of Gandhi* under the auspices of the Gandhi Society, the Buddha Worshippers' Association, the International Religious Association and the International Cultural Association. I also dwelt on the Sarvodaya idea. . . . Yesterday, just before my speech, Shri Mulherkar, Acting Head of the Indian Liaison Mission, presented a collection of Gandhian literature to the Gandhi Society on behalf of the Government of India. Shrimati Madalsa (wife of the writer) also presented a statuette of Bapu in ivory. Two days ago she also addressed a meeting. She spoke well.

We met in Tokyo two Japanese army-men, Major Kanishika and Major Fujiwara, who had worked with Subhas Babu in the I. N. A. as organizers from the beginning to the end. They told us many interesting things. We also learnt from them how Subhas Babu died. It is absurd to believe that he is alive even now.

In China and Japan, they use various types of spinning wheels. Shri Pranjivan Kapadia, of the Khadi and Village Industries Association, Bombay, who met us in Tokyo, has gathered considerable information about these. He is also taking with him to India shortly some models of these spinning wheels. These Japanese wheels are capable of producing four times more yarn than our *charkha*. We also saw a spinning wheel in China, which is worked by means of a pedal and has twelve spindles. It is worked by the leg, not by power. I have asked for a design of the same. I think that Shriyuts Krishnadas, Nandlal and others should visit China and Japan once. It will help our research work.

I think that every one of our embassies should keep sufficient Gandhian literature in their office and should also subscribe for the *Harijan*.

En route to Honolulu, S. N. AGARWAL
International Date Line 30-4-'49/1-5-'49

(From *a letter in Hindustani*)

Calumny

Several correspondents have sent to me during the last week cuttings from the *Blitz* — a Bombay weekly — and its repetition in some other papers, containing calumny about Shri Vinoba and Shri Pyarelal. That against Shri Vinoba is a repetition of what had appeared some months ago. I had made enquiries about the matter then, and have also enquired of Shri Pyarelal now. It would occupy too much space to give full stories of both. It is unnecessary, and none of them wishes to publish any 'defence'. Suffice it to say that the reports are grossly exaggerated. The conduct of both was correct.

Some of the correspondents have suggested that the paper should be proceeded against, if it has made a false charge. It cannot be done. A public worker cannot afford to waste his time and energy after every false report that may be spread against him. He must patiently put up with them. The public will understand, sooner or later, whose and what reports should be believed.

Wardha, 27-5-'49 K. G. M.

NEW PUBLICATION

FOOD SHORTAGE & AGRICULTURE
By
M. K. Gandhi

The problems of food shortage and agriculture are confronting us every day and demand immediate tackling. This collection of Gandhiji's articles on the subject indicates the way to the solution.

Price *Rs. 2-8-0* Postage etc. *0-8-0*

NAVAJIVAN PUBLISHING HOUSE
Post Box 105, AHMEDABAD

CONTENTS PAGE

BASIC AND PSEUDO-BASIC EDUCATION-II ... 105
SUGAR-COATED FOOD SHORTAGE ... DEVENDRAKUMAR GUPTA 107
THE DIFFERENCE ... K. G. MASHRUWALA 108
BEDIAS ... A. V. THAKKAR 109
SCIENCE OF HEALTH ... VINOBA 110
GANDHIJI'S INFLUENCE IN CHINA AND JAPAN... S. N. AGARWAL 112
NOTES:
CHRONOLOGICAL DISCREPANCIES ... K. G. M. 111
CALUMNY ... K. G. M. 112

Printed and Published by Jivanji Dahyabhai Desai, Navajivan Press, Kalupur, Ahmedabad.
Subscription Rates — INLAND: One year, Rs. 6: Six months, Rs. 3: FOREIGN: One year, Rs. 8 or 14 sh. or $. 3